The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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EDITORIAL COMMENT.

A Cemetery for Suicides.—There is in the world a cemetery exclusively for suicides—just one, so far as the writer knows. And it is just where one would naturally expect it to be, viz, right beside the greatest gambling rendezvous on earth. Thousands go, have been going through the years, to Monte Carlo, on the French Riviera, carrying with them their belongings, to stake all, and win or lose, on the roulette tables. As in every gambling game, many lose, and, with loss of fortune goes loss of hope. Despair follows, and often, too tragically often, suicide results. And so they have a cemetery at Monte Carlo for those who, having "lost," commit suicide, each grave being marked only with a number on a little board. That number tells its silent story of the life that has "lost"—the life that is lost. "The wages of sin is death."

Education.—It is an old, old word, but we have not tired of its definition and meaning yet—have not fully comprehended, in fact, what the term implies. This is the reason. Education is action, growth, life, and as such defies definition. But I was reading in a current number of The Outlook from the pen of Lyman Abbott, who is always brilliant, clear, illuminating. His conception of education is as crystal. Anyone who will read him must see his point of view and be moved thereto. It is the clearest note, on this old theme, that we have heard in season and we are forced to quote at length: "I hold that education fashions and shapes the growing child; it cannot begin too soon. Education is simply directed growth, and true education should begin when growth begins. The mind of a child is like a garden bed. There are in it seeds of flowers and seeds of weeds. The teacher cannot change the weeds to flowers, but the teacher can eradicate the weeds and develop the flowers. This is education. The teacher puts the child on a path and knows not where it will lead; only this, that the path leads up into the clouds or down into a dark and bottomless abyss.

The weakest of animals is the infant, knowing nothing, able to do nothing absolutely dependent for his very existence on the nursing mother. At the other extreme of life, developed by the processses of a life education, stands Gladstone shaping the destinies of a nation, or Browning singing songs that the ages will listen to, or Edison gathering lightning and making it light our houses and run our trolley cars. The difference between this little, insignificant, creature in the cradle and this great statesman, this great poet, this great inventor, is education.

There seems to me nothing so great as this work of a teacher, whether we call this teacher mother or father, or instructor, or pastor. To take a character and mould and make it what the builder will—there is nothing greater than that. It is a great thing to paint a wonderful portrait that when she whom I loved is gone, will speak to me with eloquent lips and look at me with gleaming eyes; but it is a greater thing to be a great statesman, holding the helm of State and guiding it on its perplexed course; but it is a greater thing to make the statesman, and the nation which he is guiding. Says Erasmus:

'Would it not be a horror to look upon a human soul clad in the form of a beast, as Circe is fabled to have done by her spells? But is it not worse that a father should see his own image slowly but surely becoming the dwelling-place of a brute's nature? It is said a bear's cub is at birth but an ill-formed lump which by a long process of licking is brought into shape. Nature in giving you a son, presents you, let us say, a rude unformed creature, which it is your part to fashion so that it may become indeed a man. If this fashioning be neglected, you have but an animal still; if it be contrived earnestly and wisely, you have, I had almost said, what may prove a being not far from God.'

Moral Values.—Money will make some things go, but not everything. Moral values are the more priceless, and money will not move these. A half-million dollars in moving-picture films did not suffice to put the Johnson-Jeffries prize fight in the moving picture theatres. The moral sense of our Nation was against it. In no uncertain terms mayors of large cities, New York, St. Louis, Chicago, New Orleans Atlanta, Baltimore, San Francisco, said the thing must not be—and it was not. It was a show-down of the strength of the moral sense of the cities. The conscience was appealed to. The deeper nature was called upon. Our land and country is not going to the bow-wows, as some would make believe. When a moral question is to be settled the moral sense and sentiment expresses itself in stronger terms than is usualy expected. Moral values, not money values, are the most mighty in this world—and do ultimately prevail.

—Our church at Albany, N. Y., having withdrawn its invitation to the American Christian Convention to meet there in quadrennial session in October, the People's Church of Dover, Del., Dr. A. W. Lightbourne, pastor, renews its invitation and is going after the Convention in royal and energetic fashion. The Christian Sun casts its vote for Dover. This point is accessible, the work there is active and the membership capable and enthusiastic. We have an idea that Dover could and would well care for the Convention and that the work there would really be an inspiration to the Convention. We do not believe a happier or more suitable selection could be made than Dover.

ALAMANCE HOSPITAL.

An interesting district meeting relative to the County Hospital movement, for Alamance County, which was inaugurated a few weeks ago, was held yesterday afternoon, July 17, at the Christian Church.

There was pledged $3,005, and a committee of eight were appointed to make a complete canvass of Burlington.

It is to be a stock company, and certificates of stock are to be issued to those subscribing. A nice location of nine acres of land has been secured between Burlington and Graham, on the macadam road; and it is confidently expected that work on the building will begin in the near future.

P. H. Fleming.

FROM THE FIELD.

Holland.

The fourth Sunday in June was a good day at Holland. The weather was pleasant and congregation large. An appeal was made for $150 for conference assessments. $169.18 were freely and quickly raised. The missionary society met in the afternoon and an interesting and well prepared program was rendered by the children of the society and Sunday school. The collection of the society was about $11, which, with the evening offering, would make over $180 for the day.

N. G. Newman.

Winchester Letter.

The Sunday school at Timber Ridge rendered a splendid Children's day program on the evening of June 13th. The large crowd present thoroughly enoyed the exercises. Seven were baptized at this point July 9th.

The Young People's Convention of our Conference meets with the church at Antioch this week. We are looking forward to a good meeting.

Winchester is in the midst of a local option contest, the election to take place the 9th of August. The city has been dry for over two years and the improvement has been marked and encouraging. The whiskey forces are going to put up a strong fight, but the drys are hopeful of victory.

The friends in Winchester tendered us the use of their house of worship which we gladly accepted. It is quite a favorable change as it places us nearer the centre of the city and gives us a much better location in every way than we had before.

About 200,000 feet of lumber are on the ground for the new church and several more loads will be brought in this week and next. The carpenters expect to begin work Monday, the 18th

The following has been received since our last report:

Previously reported		$1,640.10
Cash—		
Collection (Dry Run) .	$1.52	
Collection (Palmyra) ..	1.08	
Samuel Rush, ...	1.00	
Chas. Keller	1.00	
M. V. Louderback, ..	15.00	
J. H. Morris, ...	2.00	
Hiden Morris, ...	3.00	
Rent	40.0	
J. M. Woods, ...	5.00	
Collection (Woods Chapel)	.55	
Rev. R. H. Clem, ...	2.00	
Collection (Winchester)	.1.59	
Mrs Berta Argenbright	1.70	
J. W. Coffman, ...	3.00	
Collection (Mt. Lebanon)	1.77	
Geo. W. Comer	1.00	
A Friend, ...	5.00	
Total, ...	———	$48.51
Labor and material—		
E. L. Lafollette, ...	6.90	
A. L. Larrick, ...	4.07	
A. D. Larrick, ...	7.60	
L. C. Hook, ...	9.61	
Seldon Brothers, ...	14.00	
J. A. Wotring, ...	.14.00	
Total, ...	———	56.18
Grand total, ...		$1752.79

We are thankful to all who have helped us. As we go farward with the work we shall need more money. Can you not send us a dollar or five dollars to aid in the work? You will not miss it in a few weeks and it will mean much to us.

W. T. Walters.

Winchester, Va., July 12th.

Valley Letter.

Since my last letter to The Sun I have held the revival meeting at Dry Run, which resulted in twenty-two decisions of Christ, and four additions to the church. There are others to join yet. Some of those who decided for Christ are quite young. "Of such is the kingdom of heaven." One person who united with the church and was baptized by immersion was a woman who has been blind for several years, and is now eighty-two years old. How merciful has been the Lord to spare her life until the decision was finally made! The conversion of one so old in years is a rare exception, but may be none the less genuine. Prof. J. Owen Long was with me a part of the time, and had charge of the music, rendering valuable assistance in that part of the work, as well as lending inspiration to the meeting in general. Several had expected to unite with the church at Dry Run at our last regular appointment there, but on account of rain we were not permitted to hold service.

Communion services were held at Palmyra and Joppa the first Sunday in July. At the service at Palmyra there were two conversions and additions to the church. The spirit of God is seen at work on the unconverted all the year round at some churches. Why not at all churches?

An unusually large congregation attended the communion service at Antioch yesterday. A reasonably large audience was present at the regular preaching service at Linville at night. Communion services will be there the fourth Sunday of this month.

Our annual conference is near at hand. It meets this year with the church at New Hope, near Harrisonburg, Aug. 18-20. Are our churches getting ready? How about the pastor's salary? And how about the Conference apportionments? Every church ought to come up in full this year. Why not? If some church fails to come up in full it will look very much like some one has not done his duty. Why may we not set our standard high enough, and put forth effort enough that we will at least keep even?

Members of the Conference Missionary Association will be expected to pay their membership fee by the time conference meets.

The church report blanks will be sent out in a few days. Let every church clerk be sure to fill out his report **correctly and in full.** Much inconvenience is often caused the Conference Secretary because the reports are not properly nor fully filled out, or are not sent in on time. Let us have more business and system about our church work.

A. W. Andes.

Harrisonburg, Va.

Raleigh.

We feel very much encouraged in our work at present. Average congregations at church and Sunday School are better than at the same date last year. Our membership is growing some. We are looking for a better day in our work here. Surely the good happy day will come, if we continue faithful. We have a few faithful ones here who will never give up. They love the work and doubtless will stand by the same until death.

Brother Chas. H. Stephenson took charge of our Sunday-school just a year ago. He has made us an excellent superintendent. He is energetic, practical, faithful and most of all he loves his work. The School has encreased in every department since he took charge.

Our Ladies Aid is busy all the time. Their little bank account is ever increasing. They are helping the church in a number of acceptable ways.

Rev. L. E. Smith preached for us 2nd Sunday night. We were delighted to have him with us and to hear him preach. Rev. W. G. Clements was a welcome visitor at the same service and offered the evening prayer. Always glad to have our preacher-brethren. Wish more of them would come to see us and take an interest in our services. Several of our people will attend the Young People's Convention at Amelia.

A special meeting of the Christian Church Improvement Society will be held Wednesday night, July 27th. The Society is doing good work. Its officers are faithful and sincere. Through said Society we hope to make great improve-

ment in the social, financial and spiritual life of our church. L. F. Johnson.

NOTICE.

All persons wishing to attend the Young People's Convention at Park's Cross Roads July 29 to 31 will please notify R. W. York, Ramseur, R. F. D. 2, or T. J. Green, Ramseur, N. C., Route 1. All persons coming via Greensboro will be met at Ramseur. Trains arrive at 10:30 A. M. and 5:55 P. M. All persons coming from toward Sanford will be met at Staley, N. C. Trains arrive 8:00 A. M. and 3:00 P. M. It is very important that you notify one of the above named persons so that they can make arrangements to have you met at station. R. W. York.

A WORD TO YOUNG PEOPLE.

Why You Need Us.

You need the influence of a high-toned institution of learning over your life, while your character is forming. You need to lay a deep, solid, abiding foundation for the superstructure of your life's work. You cannot lay such a foundation in any other way so successfully and certainly as by a thorough education. You need to be taught self-reliance and balanced thought. Your judgment needs to be tried and tested. You need to know what the generations before you have thought, what ideals they strove after, what mistakes they made, what in their conclusions is worth while today. You need a broader horizon, a larger vision of life, a clearer outlook, a more nearly balanced appreciation and valuation of human conditions and problems. You need a lofty moral and deeply religious atmosphere around you as you pursue your studies, that as your mind unfolds your soul may keep pace with it in healthy growth and development. Experience has shown that there is no place where all these conditions so happily meet and blend as in a College, a College such as Elon is, where the influence of spiritual things is evident no less than the subtle power of the enlarging intellectnal life. Therefore you need us.

Why We Need You.

But the need is mutual—we need you just as certainly as you need us. We need you as certainly as the manufacturer needs raw material. Of what use would great foundries be, if there were no ores to smelt nor metals to form and fashion? Of what practical benefit would a farm be, if there were no seeds and no fertilizers? What advantage would the massive buildings and the superb equipment of Elon College be to the world, if there were no noble young men and young women studying here and thus imbibing a new impulse for life and its duties? We need you too. We need you for what we can do for you, in giving you sound mental discipline, thorough moral training, systematic physical development,—for what we can do for you in discovering you to yourself and giving you a proper perspective for the working out of your life's work. We have done this for hundreds before you and we can do it for you.

Who Should Come?

While Elon College was founded and equipped for the purpose of rev aling to young men and young women their better natures and so of enabling them to rise to higher things as a consequence of their study here, yet the College cannot become a reformatory prison nor will it. Those of immoral or vicious habits are not desired and will not be allowed to remain if they come. The student body here has always been well known for its genteel conduct. This reputation must be preserved. Therefore, we are glad to welcome those only whose character is beyond reproach and whose outlook on the future is promising and hopeful. None others need apply.

All who are interested will please address, for catalogue or other information,

W. A. Harper, Dean,
Elon College, N. C.

THE EDITOR.

Read carefully what the editor says in each number of his paper. He prepares you something to read and it takes time, work and some little patience to do so. He wants to tell you something and he desires that you shall read or hear it. It is warm work this hot weather one would think. If he takes a dip in the ocean, or breathes mountain air, he soon has to return write and rewrite—think—think—think, and get right at it again. Sick or well, glad or sad, tired or rested, young or old, he has to work in it over and over again. If an editor has the courage and ability to write up his paper under hot and depressing conditions, we ought to have enough grace and sympathy to read and appreciate. Thoughts do not always flow freely, nor are suitable words always ready for his service. But sometimes too many words come at once, and then he has to stop, think, choose, and reject. He has many to please and none to offend, and it must sometime keep him in a straight betwixt two. Every one wants his article published first and it is impossible to put them all in the same place. Some must go before and others come after. After all it gives him pleasure to be still in his place, and discharging his duty. There is where happiness is found—in his place and doing his duty. These words all express it in a very simple way. To be a good, faithful, popular editor whether in the religious or secular chair, is a noble calling, and we have many fine and accomplished editors in both departments. There are many secular editors known to the writer who are most honorable and worthy in every way, and they have helped to make the world better by their writings, by defending the truth upholding honetsty and purity, and enlightening the people.

Panting under the efforts of a hot summer sun they are expected to do their work well and on time, and it must be a continual effort to maintain their elevated and responsible position. A few intimate friends and other thoughtful ones, who understand, partly, at least, the work they have to perform, know how to aprpeciate their valuable service—but many do not consider nor properly estimate their worth.

The editor is expected to say nice things about the people when they get married, to write cheering words for them up and down the ways of life, and give to their friends and the public comforting eulogy when they die. So the editor says and does very much for the people while they live and after they are dead. He is therefore a useful person and deserves all the praise and success he gets. If it were not for him life would be more tiresome and lonely. His brilliant editorials, eloquent sayings and elegant language all contribute to our admiration of him. He also skims the columns for news, and gives us the cream of his exchanges. Reviews them for us, and saves us much time and research.

J. T. Kitchen.

—President Taft and family are taking a ten days' cruise on the steamship Mayflower off the coast of Maine.

—Hon. Kope Elias, one of the most prominent figures in Western N. C., and in his day a personal friend of President Grover Cleveland, died at his home on Governor's Island, near Asheville, July 18th.

—Judge W. R. Allen, of Wayne Co., was nominated for Justice of the Supreme Court by the Democratic Convention at Charlotte over Justice Manning who was appointed by Governor Kitchen some months ago. Chief Justice Walter Clark and Platt D. Walker were nominated without opposition.

NOTES AND PERSONALS.

—Johnson, the negro pugilist, since knocking Jeffries out, has spent two days in a Dallas, Texas, jail, being himself knocked out by drunkenness. No doubt Jeffries has spent many days in drunkenness since his knock-out. Such are the heroes(?) of the ring—men given to gambling, indulgence and drink.

—At any rate Col. Harris, of the Evening Chronicle, Charlotte, practices what he preaches about an editor writing editorials—three and four columns of them flow from his facile and fruitful pen every day, and they are all fine. How one man performs so well on such a gigantic scale is past our comprehension.

—The Greensboro News says the Southern is carrying the largest peach crop in a decade, that of 1908, which was unusual, being far exceeded in bulk already. The record number of cars hauled in one day of 1908 was 207, while last Wednesday the Southern hauled, in the one day, 272 solid cars of peaches consisting of from 450 to 500 crates each. The Georgia peach crop is unprecedented.

—Our distinguished friend, Col. Wade Harris, of The Charlotte Evening Chronicle, is for letting the Bible stand as it is, scholars or no scholars, the Colonel being of the emphatic opinion that "there is no 'eminent scholar' who has the divine right to altar a single expression or change a single meaning in the Inspired Word." Sun readers shall have next week our noble friend's thoroughly orthodox views given in a ringing editorial in The Chronicle of July 16, and it is fine. Fact is Col. Harris' pen seems equally facile and fruitful whether it is employed in philosophy, politics, geology or theology. All of which makes the editorial page of The Chronicle one of the very best and brightest in all our acquaintance.

—From the Norfolk Landmark, this about our Sunday School Convention this week in session at Norfolk:

"The forty-first annual convention of the Eastern Virginia Christian Sunday schools, will convene in this city for a three days' session Wednesday morning, at the Memorial Christian Temple.

"The body will represent forty-five Sunday schools with a membership of more than five thousand. Three of the churches are located in Norfolk, with five others in the suburbs close by and the others scattered throughout Tidewater Virginia.

The officers of the Association are: President, Rev. C. H. Rowland, of Franklin, Va.; vice-presidents, Rev. J. W. Harrell, of Portsmouth, and Rev. J. A. Johnson, of Carrsville, Va.; general secretary, Rev. H. E. Rountree, of Waverly, and treasurer, J. W. Folk, of Suffolk.

—From The Herald of Gospel Liberty, July 14, we get this narrative which will elicit the sympathy of our readers for Dr. Baker, whose name and pen are known to many Sun readers:

"Monday, July 4, there was a terrible railroad wreck near Middletown, Ohio, in which between twenty and twenty-five people were killed and many terribly wounded. Among the number killed were the Rev. J. Smith Kirk, pastor of the Riverdale M. E. Church, Dayton, and Mr. and Mrs. A. S. Garrigus of Columbus, O. Mrs. Garrigus was a sister of our brother, Rev. M. W. Baker, our A. C. C. Secretary of Education, of Lander, Wyoming. Not only were Mr. and Mrs. Garrigus killed but their son, a lad of perhaps seven years of age, was terribly mangled, and is now lying in Miami Valley Hospital at Dayton, helpless. As soon as Dr. Baker learned of his sister's sad misfortune, he immediately came to Dayton to look after the boy's welfare and his sister's interests. Mr. and Mrs. Garrigus were Christian workers. Mrs. aGrrigus gave much of her time to evangelistic work, and only recently her labors had been blessed with a grand meeting in which it is reported 150 souls were converted. The sympathy of our brotherhood will be tenderly given to Dr. Baker and his loved ones who suffer so much because of this calamity, as indeed to all the sufferers. The wreck is supposed to be due to an oversight on the part of railroad employees. They, too, are to be pitied, but the day is here when some one ought to be made to suffer for all such acts of carelessness. Notwithstanding the dear boy had his right arm torn off, his lower right limb crushed and the pelvis fractured, yet when Dr. Baker called to see him, soon after his arrival in Dayton, the little fellow was bravely bearing up, and still anxious to know the fate of his mother and father, whose death had been kept from him through fear that the shock might be too much for his weakened condition. Though only seven years of age, he is remarkably cool and patient. His nerve is wonderful. When he was taken from the wreck, he begged the men to leave him alone, saying he was not much hurt, and wished them to look after his father and mother, as he knew they were in the wreck. Then some one tried to induce him to take a drink of whiskey, thinking he needed the stimulant after the shock and the loss of blood, but he bravely said: "I will die before I will drink it. Papa and mama do not drink it, and I will not." Sunday evening, July 10, we accompanied Dr. Baker to visit the dear child at Miami Valley Hospital. He was very bright and talking, explaining how the trains came together, etc. Then turning to his uncle, he wished to know the truth about his father and mother, and Dr. Baker gave him to understand that they were both in Heaven. Then the weak little frame shook with emotion—the little chest heaved but the little man said not a word. His parents had taught him to love Jesus, and now his faith is wonderful—in fact, though only seven years old, his religious experience seems remarkably mature. May God's blessings be upon the dear child. Many prayers will go up in his behalf."

ELON COLLEGE NOTES.

The canvassers continue to send in encouraging reports and the student body and friends generally are putting in splendid strokes for the opening. The ministry is deeply concerned all over the Church and no college can have a more loyal alumni. We are, therefore, hoping, working, and praying for a successful opening.

Mr. R. E. Tate and family, Norfolk, Va., are visiting Mr. Tate's father and mother here this week.

Mrs. Willie Kerr Scott, who was operated on recently in the St. Leo's Hospital, aGeensboro, is doing well.

Mrs. Peter Somers of Northern Alamance, was carried to the hospital Thursday of last week for a complication of troubles demanding surgical treatment. Mrs. Van Simpson was carried Sunday.

The Executive Committee of the Board of Trustees met on Friday of last week. Mr. W. F. Warren resigned as tutor and Mr. A. Ligette Lincoln was elected to take his place. Mr. Lincoln is also to teach Shorthand and Typewriting and act as private secretary to the President. He will meanwhile pursue graduate work looking to the M. A. degree. His many friends will be glad that he has accepted the position.

Mrs. J. H. Walker visited her daughter, Mrs. Harper, last Friday and Saturday.

Editor Atkinson goes to the Eastern Virginia Sunday school Convention this week and will bring with him on his return little Misses Jennie Willis and Mary Lee Atkinson, who are now visiting with Capt. and Mrs. W. J. Lee.

Mr. Ralph McCauley, Chapel Hill, N. C., now of the Clegg Hotel, Greensboro, was in the village last Friday and arranged to enter College this fall.

Mr. Stanley C. Harrell will canvass several counties in Eastern Carolina on account of the recent serious illness of Prof. S. G. Rollings, who was to work in the interest of the College in those parts. Prof. Rollings' is now recovering from typhoid fever and is at home in South Hampton County, Virginia, where he was on a visit at the time he fell sick.

Mr. W. F. Warren, though he has resigned as tutor, has been retained as the field representative of the institution in Person, Caswell, and Orange Counties, where he has been doing effective work for the College. Mr. Warren has accepted a flattering position as head of a State High School in Eastern Carolina.

Prof. Lawrence spent last Sunday at the Richland Township Sunday school Convention in Randolph County, where he delivered an address. Prof. Wicker and Brannock will attend the Eastern North Carolina Young People's Convention this week. Mr. S. C. Harrell will be the College's representative at the Eastern Virginia Convention.

The Dean spent last Saturday and Sunday at Monticello, Guilford County, N. C. At 11 A. M. on Saturday he delivered an address to a company of Sunday school picnicers, who were spending the day there. We have no young church of more hope and promise of greater usefulness than this one. Rarely is a community found with so many promising, ambitious young people. A State High School is there. Our people there are in thorough sympathy with our College and our other Church enterprises and may be counted on to do their part. Six years ago I was in this community. The changes that have taken place in that short time are marvellous. I was delightfully entertained in the homes of Bros. Coffee, Oscar Rudd, and Hawkins Rudd.

Pastor J. O. Cox, assisted by Rev. L. I. Cox, is in a revival service at Lebanon Church, Semora, N. C., this week.

President Moffitt writes that he is thoroughly enjoying the mountain air around Harrisonburg, Va., and that he is steadily improving.

Miss Nannie Baker Farmer has been elected principal of the High School at Oak Grove, near her home in Halifax County, Va. We congratulate her and the people she is to serve. Her sister, Miss Macie Virginia Farmer, has been elected to a place in the Elon College Graded School.

Old students will not be surprised to learn that Ben Hearne, Elon's last year's star pitcher, is making a great record in the Eastern Carolina League this season. Mr. Hearne has never played professional ball before.

Mrs. D. W. Brown has returned from an extended visit in Randolph County.

Mr. and Mrs. John T. Moffitt, Asheboro, N. C., are visiting Mrs. Moffitt's mother, Mrs. Herndon.

C.H. Herndon, Esq., Zebulon, N. C., is on the hill for a few days.

Miss Sadie Fonville is the guest of Miss Lila Newman this week.

W. A. Harper.

NORFOLK LETTER.

Prof. S. M. Smith of the Naval Y. M. C. A. will leave the latter part of the week for a vacation and trip to the Summer Conference at Silver Bay, New York. He hopes to visit some of our churches in the north during the time.

The Third Church school has another organized class to report—the ladies' class taught by Bro. D. J. Bowders. It has organized with Mrs. A. M. Hanson president, Mrs. J. L. Rogers vice president, Mrs. J. E. Davidson secretary, and Mrs. Martin treasurer.

The Boys' Class, taught by Mr. A. B. Jarvis, while not yet having perfected a regular organization, is doing nice work, mowing the church lawn, cleaning the church, etc. Our school is holding up finely during the hot weather so far: had present 104 yesterday.

The cradle roll department has just sustained its first loss by death, having just lost two of its members. The first to be called home was the infant child of Mr. and Mrs. Chas. Sykes, which died about a week ago, and the second one was little May Jane Bell. She was taken rather suddenly last Saturday night, having been sick only about two days. These bereaved ones have our sympathy. We would bid them look up and try to realize that these little ones are not gone forever, but only "transplanted" in the heavenly land.

A large congregation heard Bro. Hanson on "The Hypocrite", this being the last of his series of sermons on "The Trouble Makers." The series have been fine and I think will be productive of good. Next Sunday night he begins the subject of "The Peacemakers" with the subdivision "The Man who having Eyes sees not and having Ears hears not."

We are hoping to have a large number of our friends with us this week in the Sunday-school convention. We extend to all who may come a most cordial welcome. J. W. Manning.

THE PEACE OF GOD.

As the apostle meant it, there is a gracious exhuberance in his assurance to the Philippians that the peace of God, which passeth all understanding, should keep their hearts and minds through Christ Jesus (Phil. 4. 7). This peace is known truly as an experience. As a theory it does not satisfy the mind or the heart; but whoso hath felt it catches the spirit of the apostle's exhortation and rejoices in the conviction that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." This love and this peace are inseparable: what God hath thus joined together cannot be put asunder by any soul.—O. P. Fitzgerald.

SONS CONDUCTED THE MOTHER'S FUNERAL SERVICE.

The funeral of the late Mrs. Julia Annis Poteat took place at Yanceyville Sunday. Mrs. Poteat was best known to the people of the state as the mother of two sons who are college presidents and a daughter who is at the head of the art department at another college. The services over the body were conducted by her own sons in a beautiful and impressive way. Dr. E. M. Poteat, president of Furman University, talked from the Scriptures, of death, and Dr. W. L. Poteat, president of Wake Forest College delivered the tribute to his mother. There was a simplicity about it all which was most touching. There was an absence of the uncontrolled wailing and flow of tears which usually attend such sad ceremonies. Hope was there and no murmur at the fulfilling of God's will. The sons looked upon death merely as parting for a time; the sting of death is sin, and that sin had been removed from a mere trifle to be scorned; that there is a complete recognition in their mother's life, death itself was heaven and that even then their mother was looking down on the scene around her bier. There was only the sadness of a personal loss for the time being. The control of the speaker's voices was beautiful. There faith brushed tears aside from their own eyes, but brought them to the eyes of the congregation.

The music of the services and the singing was performed by two of the grand children of the deceased, Hubert and Gordon Poteat. The body was tenderly laid to rest in the spot which, in life, she loved so well, the family square in the Baptist cemetery. Truly Mrs. Poteat was a wonderful woman. Her life has been a blessing to humanity, and the training she gave her children will bear fruit for many years to come. —Webster's Weekly.

THE TRUE OPTIMIST.

(The Alumni address read by Miss Jennie Herndon before the Elon College Alumni Association, and the public, at Elon College, Wednesday P. M., June 1, 1910).

It is an honor to be chosen to deliver an address on this occasion. I appreciate that honor and hasten to make due acknowledgement.

The subject I bring to you is not a new one, yet I venture to hope it is one that will attract you, because it presents the highest, truest type of manhood, and the type the world has ever admired and will ever admire.

I read the other day of a man who wrote to a friend of his and asked whether or not he thought he ought to be expected to be happy and agreeable at home under these circumstances. "My wife is delicate," he said, "and we have three children. I make fifteen dollars per week regular wages, and I do woodcarving in my off hours to add a little more to my income. My children are always sick; first it's one and then another, and I can't keep out of debt to save my life. I am completely worn out. How can a man look pleasant when he is living in surroundings like these?"

Let me read his friend's reply.

"Well, my friend, I don't see that life is any such special grand holiday for you, when you come to think of it—but what a glorious thing it must be to feel that you, and you alone, stand between those three little children and the woman who loves you, and poverty. What a splendid place you are filling in the world!

"Talk about soldiers and heroes upon the field of battle—why, a man like you is worth a dozen soldiers—when you do your work faithfully and don't stop to complain about it. This sort of thing which is wearing you to a shadow, and your patience to a thread, isn't going to last always ,it's just the hilly part of the road. Pretty soon, when the children are older and your wife has had time to get back the strength of her girlhood, you will look back and wonder what was the matter with you when you were climbing the long steep hill. There's a beautiful view from the top of the hill—you can see green fields and laughing waters and tall trees bowing in the spring breeze—you didn't see them when you were climbing the hill, but they were there just the same. Wait till that four-year-old of yours is seven or eight and begins to look like your grand father. Wait till the two-year-old begins to ask you all sorts of funny questions. Wait till the little one-year-old puts his chubby arms around your neck and says, 'Father, you're the best man in the world, aren't you?'—and then see whether you would change places with the wealthiest, gayest, most carefree blade in the world.

"It's a steep hill, the one you're climbing, the hill that leads out of poverty and worry and discouragement and overwork, but you're climbing, and some day when you get to the top it will make you happy to think that you had the courage, manhood and endurance and hope to climb it like a man."

This is the optimism that the world admires, and that moves man to his highest attainment. It represents the person who is not possessed of a joyous temperament, who maybe is not blessed with health, who perchance finds his way hedged about with difficulties that perplex and harass, whose lot perhaps is cast in the midst of misfortune, of loss, of suffering, of disappointment, of bereavement. Yet, withal, he maintains a steady faith in all that's good, a persistent trust in the final triumph of right, a never failing courage in the midst of life's battles, a constant hope and confidence that all is well though the manner of its workings may be unperceived. In storm he turns his face upward to the skies, where he knows the sun shines, and though the long night be thick with darkness, he scans the horizon in eager gaze, and not with despair, for the gleam of the dawning light.

This is the true optimist. What he has of cheer he has won by stern fighting with the ills of life. His eyes are not shut to the griefs and troubles around him. He has faced the difficulties, the disappointments, the sorrows of the human lot, and though "the lines are not fallen upon him in pleasant places," yet he still trusts, "that somehow good shall be the final goal of evil." This spirit of true optimism has wrought every great event in the world's history, and has been the foundation upon which every great character has developed. Unfaltering faith in the righteousness of any cause is the surest guarantee of its success, and unswerving zeal and courage and hope is the surest test of a strong, well developed character. The development of a disposition and character of helpfulness is not a matter of accident. It requires a fixed and steady purpose to see and seize opportunities. Samuel Smiles, in his great book on self-help, says: "Accident does very little toward the production of any great result in life. Though sometimes what is called a 'happy hit' may be made by a bold venture, the common highway of steady industry and application is the only safe road to travel." And it is the only road that leads to the rounding out of a strong character that shall be made a source of helpfulness to those around.

There is honor always for the successful man, and there is credit to the one who tries and fails, and yet tries again. But him to whom should go the highest credit is one who fixes his eye on a certain goal, and steadfastly pursues his way toward that mark, regardless alike of success or failure. Such a man does not step aside to enjoy the fruits of conquest, nor on the other hand, when disaster overtakes him, and the way seems hedged up, does he sit down and wring his hands in despair, or tamely yield to circumstances, but makes the obstacles stepping stones, and climbs over them to higher ground. This is the man who goes steadily onward, undaunted by untoward fate, and unseduced by fortune's allurements. He forms his purpose to attain the end before him, the ideal that he seeks, and then follows the path that leads to that goal, unswerving, unaffected by the heights he has to climb, by the pit falls that lie about his feet, undaunted by the troubles or the opposing forces that he encounters. He gains strength by every contest, wisdom from every experience, and goes forward undismayed, day by day attaining the heights he would attain.

There is no chance, no destiny, no fate,
Can circumvent, or hinder, or control
The firm resolve of a determined soul.
Gift counts for little; will alone is great;
All things give way before it, soon or late.
What obstacle can stay the mighty force
Of the sea-seeking river in its course,
Or cause the ascending orb of day to wait?
Each well-born soul must win what it deserves,
Let the foul prate of luck! The fortunate
Is he whose earnest purpose never swerves,
Whose slightest action or inaction serves
The one great aim.
Why, even Death stands still
And waits, an hour, sometimes, for such a will!

How may one attain to his high serenity, this calm, imperturbable constancy of purpose, this tenacity and patience of accomplishment? The answer is simple. There is no royal road, only the old path of training, of patient plodding, of hope, of earnest endeavor and fixed deatermination No man can fix the fate that will come to him; every man may fix the spirit and temper of mind in which he shall encounter whatever fate shall befall him.

Optimism is the faith that leads to achievement. The prophets of the world have been good of heart, or their standards would have stood naked in the field without a defender. We find that our great philosophers and our great men of action are optimists. So, too, our most potent men of letters have ben optimists in their books and in their lives. No pessimist ever won an audience commensurately wide with his genius, and many optimistic writers have been read and admired out of all measure to their talents, simply because they wrote of the sunlit side of life. Dickens, Lamb, Goldsmith, Irving, all the well beloved and great humorists, were optimists. Swift, the pessimist, has never had as many readers as his towering genius should command.

Again, optimism is the faith that leads to achievement; nothing can be done without hope. When our forefathers laid the foundation of the American Commonwealths, what nerved them to their tasks but a vision of a free country? Against the cold, inhospitable sky, across the wilderness white with snow, where lurked the hidden savage, gleamed the bow of promise, toward which they set their faces with the faith that levels mountains, fills up valleys, bridges rivers, and carries civilization to the uttermost parts of the earth. Although the pioneers could not build according to the ideals they saw, yet they gave the pattern of all that is most enduring in our country today. They brought to the wilderness the thinking mind, the printed book, the deep-rooted desire for self-government and the English common law that judges alike the king and the subject, the law on which rests the whole structure of our society. It is significant that the foundation of that law is optimistic. In Latin countries the Court proceeds with a pessimistic bias. The prisoner is held guilty until he is proved innocent. In the United States and England there is an optimistic presumption that the accused is innocent, until it is no longer possible to deny his guilt. Under our system, it is said, many criminals are acquitted; but it is surely better so than that many innocent persons shoud suffer. The pessimist cries: "There is no enduring good in man. The tendency of all things is through perpetual loss to chaos in the end. If there was ever an idea of good in things evil it was impotent, and the world rushes on to ruin." But behold, the law of the two most sober minded, practical and law abiding nations on earth assumes the good in man and demands proof of the bad.

Every optimist moves along with progress and hastens it, while every pessimist would keep the world at a standstill. The consequenee of pessimism in the life of a nation is the same as in the life of the individual.. Pessimism kills the instinct that urges men to struggle against poverty, ignorance, and crime, and dries up all the fountains of joy in the world. Take India for an illustration, a country where three hundred million human beings, scarcely men, submerged in ignorance and misery, precipitate themselves still deeper into the pit. Why are they thus? Because they have for thousands of years been the victims of their own philosophy, which teaches them that men are as grass, and the grass fadeth, and there is no more greenness upon the earth. They sit in the shadow and let the circumstances they should master grip them, until they cease to be men. Woe, indeed, is the heritage of those who walk, sad-thoughted and downcast, through the radiant, soul-delighting earth, blind to its beauty and deaf to its music, and of those who call evil good and good evil, and put darkness for light and light for darkness.

Life, we are told, is sacred because it is the arena in which character is developed. "We are placed here to work out a personal character which shall endure the shock of ages." Accepting this we see our lives become part of a great plan, "the unfolding of a purpose whose motive is love and whose thought is immortal." The trials, the defeats, the disappointments, the temptations, the sorrows, no less than the joys, the satisfactions, the pleasures, the triumphs, have been merely the tools placed in our hands "to chisel out the fine lines of a deathless character." The past may have contained many things that seemed dark and mysterious, even after months, it may be, have passed. Nevertheless, at the last, our life will have amounted to something when out of every trial and every sorrow we emerge with purer, stronger, truer characters. Then we shall see, when the web is turned, that every thread had its place in the infinite plan, and the right side will be bright.

Finally, let me say to you, if you would develop the strongest character, if you would attain the greatest success, you must be the true optimist. Without fear and without discouragement, but with hope and confidence look to the future.

I have read of the laborer who was weaving. "That is a funny looking carpet you are making," said the visitor. "Just stoop down and look underneath," was the reply. The man stooped. The plan was on the other side, and in that moment the light broke upon his mind. Let me ask you to look on the other side. The days are the shuttles and the moments are the threads. Do not be impatient. You would not judge the painter ere the picture was complete. Is it dark today? Have you lost a friend? Is the pay small, are the hours long and the prospects poor? You have done your best, you have been honest and earnest, and have not wasted your time. Yes, and you know those who have not held the truth sacred, those who are not honest and earnest, and they live in a better home and are surrounded by better conditions than you, and wear better clothes, and from their windows comes the sound of merriment as you pass. Hope on. Be the true optimist. The Great Weaver is busy with his plan, so wait for the light of the later years, and the peep at the other side. You are misunderstood perhaps. It is hard to be misunderstood. They say you are a hypocrite and a pretence; they plant in your heart an ulterior motive. Wait, with hope, for the light. Maybe you are disappointed. It is all different from what you had planned. You are going to achieve; you are going to have your name written well up on the roll. You would be one of the few; but here you are just like the rest of us in the scramble for life. Just wait for the light and sunshine. Perhaps you are waiting for the crash of cymbals. Do not be discouregd, do not think the work in vain, do not tire even though you hear no noise. One day the light will come. Perhaps your sun may rise in the evening when the work is done. Perhaps it will be in a cozy corner at home. It may be in the call of a friend, the smile of a companion, the prattle of a child, but we may all find the sunshine somewhere.

Are there difficulties in your path, hindering your pursuit of knowledge, restraining your benevolent endeavor, making your life a contest and a toil? Be thankful for them. They will test your capabilities of resistance. You will be impelled to persevere from the very energy of the opposition. If there be any might in your soul, it will acquire additional momentum from the obstacles which threaten to impede it. Many a man has thus robed himself in the spoils of a vanquished difficulty, and his conquests have accumulated at every onward and upward step, until he has rested from his labor, the successful athlete who has thrown the world. "An unfortunate illustration," you are ready to

(Continued on page ten.)

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

THE BELOVED SON.

This is my beloved son, in whom I am well pleased; hear ye him. Matt. 17: 5. (Golden Text for Sunday, July 24.)

One of the saddest experiences in this life, is that of a father grieved, disappointed, broken hearted over the conduct of his wayward and rebellious son. On the other hand, one of the happiest experiences is that of a noble father, with a high ambition for his son, seeing that son measure up, in all particulars, to all the aspirations and desires he has ever had for him. Here is a father who has staked all on his only son. He has done all for him that a father can do, offered all the advantages that a fond and benevolent father can offer, and that a devoted son could wish. And now the son is more than fulfilling the brightest expectations of his father. The world rejoices in a scene like that. Men and women say, fortunate father, happy son.

But such a picture does not bring one, by the smallest degree, into a realization of how Jesus the Christ fulfilled all that was expected and desired of Him. It was not sufficient that the Father should declare His joy; the holy angels came also to sing it and to praise Him. More than once the Son of God met the glad acclaim of Heaven and the angel hosts sang His praise in the presence and hearing of men.

The transfiguration took place while Jesus prayed. At His baptism, as He prayed, the heaven was opened and the voice of approval came. "As he prayed," has been the moment in which many a son and daughter has heard the voice of approval that meant joy, fulfillment, transfiguration.

The Transfiguration is one of the most thoroughly human scenes in all the Word of God. The brightness with which Jesus was illuminated was the outshining of His fulfilled and perfected human nature. In Him only virtue, truth, goodness, were found. These were bound to shine forth in and through one who never transgressed. On this mountain apart, as He prayed, and while He was in the closest communion with the Father His own human nature expressed itself in a fullness and glory that shone on the scene. His love expressed itself in glory that could not be looked upon.

There are three "mountain scenes" in our Savior's career of peculiar interest. One was on the Mount of Beatitudes—and is the mountain of law. (There is where Jesus gave His law—delivered His Sermon on the Mount).

Next is the Mount of Transfiguration, and is the mountain of love. ((Here is where He stood transfigured before them and in the fullness of His love earth and heaven met and held converse with each other.)

The other is the Mountain of Galilee—the mountain of Promise and of conquest, the bugle note of ultimate victory and everlasting triumph.

The lesson today is of the second mountain scene and shows us to what outshining, to what perfection, to what fullness and glory love can carry one, that love that is humble, contrite, vaunteth not itself, is not puffed up and thinketh no evil.

Jesus our blessed Savior always measures up to the highest standard and more than meets all that is demanded or expected of Him. Who could not trust such a Savior as that?

PITY AND PIETY.

Mr. Irving Bachellor, the author, paid this tribute to the late lamented Dr. Klopsch, editor of The Christian Herald, who did so much through his great paper for the sufferers of India, China, and Japan: "Our friend whom we honor tonight preached with bread; he argued with human kindness; he prayed with wheat and corn and forgiveness and generosity; he baptized with soap and water. We call it the modern spirit, but it is really very old. He preached a sermon to the hungry hordes of India—one of the greatest sermons of history. There were a million bushels of wheat in it."

All of that is true, and only becomes materialistic when divorced from the great spirit that prompted the conduct on the part of Dr. Klopsch. Our religion involves social duties; but social duties are not all of religion. There is no piety without pity; but it takes more than pity to make piety. A man may give the drink of cold water and yet miss his reward. But he that giveth the drink of cold water for His sake, in His (Christ's) name, will in no wise lose his reward.

Christian conduct presupposes the Christian spirit. "Though I give all my goods to feed the poor and have not charity, it profiteth me nothing." One may give, and yet not be charitable. Charity carries the heart as well as the hand. Christianity demands the heart, as well as the hand. Its business in the world is to make the right sort of men and women in heart, in life, in soul, as well as in open and overt act. Christianity converted pity into piety and made both one for ever more.

LOOKING AT THE MODEL.

We are not transformed in the twinkling of an eye, but that which we look at, long for, and think much of does its work steadily of remaking and transforming us. Paul knew this secret well when he wrote his friends at Rome, "Be ye transformed by the renewing of your minds." That with which the mind renews itself will do its work of transforming.

The following beautiful story is retold by Ida Moulton in a current magazine, which while it is unusual in its results, nevertheless reveals a truth as old as human nature and as real as any that Scripture teaches:

"A dirty, ragged child of one of our city's slums saw a beautiful statue. She went home, washed her face and hands, and smoothed out her tangled hair. The next day she went to see it again, then returned home, washed and mended her clothes. After gazing upon it the third day, she returned and tidied up the little cot and corner that was hers in a miserably dirty room. Day after day as she gazed upon the pure white statue, changes were seen in the little one and her surroundings till they affected not only her own home, but the homes of the whole neighborhood. Such is the transformation that should be effected in our lives as we gaze upon our Model, Jesus Christ."

—What if the sundry candidates now offering for Congress, and the other offices, were to do for the "dear people" just one-half of what they now promise? We would have a paradise in a year or so, a land flowing with milk and honey. What a long, long journey from the land of Promise to the land of Fulfillment—in politics.

JACOB AND THE FUTURE LIFE.

It is somewhat fashionable to deride Jacob, partly on account of his practice of outwitting others who **would have cheated him**, as Esau and Laban; but God did not seem to be opposed to Jacob.

And as God is on the right side in all disputes, and all the way along seems to have favored Jacob, we are safe in having respect for him. Even when he was a fugitive from his father's house, on account of having outwitted Esau, when he lay down at Bethel to sleep, his dreams were of God, of a ladder reaching from earth to heaven, and of angels moving up and down. Men who in adversity dream of God, and heaven, and angels are not to be despised.

Some "**higher** critics" probably do not rise so **high** in their dreams; and yet they will learnedly inform you that the patriarchs, Abraham, Isaac and Jacob, did not have ideas of a future life. * * * But let us take the case of this Jacob, this dreamer of God, and heaven, and angels.

When his wicked sons, years afterward, brought to him the coat of many colors, of his son Joseph, which they had smeared with blood, in order to lead him to believe that Joseph had been killed by a wild beast, the old man fell into the delusion which they desired; and when they tried to comfort him, (Gen. 37:35) "He refused to be comforted; and he said, For I will go down to Sheol to my son mourning."

When he spoke of Sheol, he could not possibly have referred to the grave: for his delusion as to the death of Joseph was that Joseph had been devoured by a wild beast, and not buried. Jacob's body could not have gone to Joseph's body, in the opinion of the old man. Therefore he must have referred to the world of the departed; naturally, departed spirits, where he and Joseph would be together.

The Bible record shows that he continued to mourn through the years, until he heard of Joseph's safety in Egypt, and went down there to see him. There he lived under the protection of his powerful son about seventeen years until his own time came to die; and then he called to him his sons (Gen. 49:29) and said unto them, "I am to be gathered unto my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite."

This cave was in the land of Canaan, far from the place where he died. And the record of the death goes on and reads (Gen. 49:33): "And when Jacob made an end of charging his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people."

Although the record thus states distinctly that he was "gathered unto his people," when he yields up the ghost, after he had given careful directions that his body should be taken to the land of Canaan, - - - - the historian then goes on with interesting narrative to recount Joseph's great grief; the embalming of Jacob's body, in which alone forty days were required (Gen. 50:3); the negotiation of Joseph through agents with Pharaoh for permission to carry Jacob's body to Canaan; the "great" procession into Canaan (necessarily requiring suitable notice to the participants, preparation for the journey and organization of the caravan and time for the trip); the ceremonial mourning at Abelmizraim beyond Jordan; and the final burial. But before all of that, the historian had said that Jacob was "gathered unto his people."

Yes; he was. Jacob expected to meet them in Sheol, and he did, when he died. He was not gathered to some bones in a cave. His body was laid there; but **he** was gathered unto his fathers, and met them in the world of spirits, where long before he had expected to meet Joseph.

J. J. Summerbell.

Dayton, Ohio.

LOYALTY OF THE COLLEGE ALUMNI.

The primary sentiments in this article were expressed before a few of the Elon College Alumni during the recent commencement. The occasion for their expression then and now is the same—a deep feeling of gratitude towards my Alma Mater.

Sixteen years have passed since I matriculated there for the first time. On the campus stood two buildings and neither completed. The valuation of property was $50,000. The enrollment was less than one hundred and fifty. Since that time these buildings have been completed, two new ones erected, and modern improvements installed. The total valuation of property is $100,000 and the student body has gone far beyond the two hundred mark. While the faculty has always been composed of competent and loyal men and women, it was never stronger than at present.

I doubt if there are many persons who have never been connected with the institution other than as a student that have known more of the real sacrifices and loyalty on the part of the teaching force there than myself. If our entire brotherhood could but have the cause at heart as those who are among the teaching force there, a new era would dawn in the history of the institution.

Members of the board of trustees have contributed often and liberally to the financial interests of the College. They too have influenced the increased patronage. However, there is a work that the graduates, now scattered in every quarter of our church, can do that will be supplementary to the combined efforts of faculty and trustees.

A strenuous effort is now being made to increase the number of students for next session. The faculty are in the field. The trustees are using their influence to aid them. The Alumni who are in the various professions and different kinds of business have an opportunity to give expression of their loyalty. Our influence should be used towards inducing every member of the Christian Church going to College to go to Elon. And also to let those know who are affiliated with other churches and planning to attend some other school than their own, that our doors are open to them.

President Moffitt recently made an appeal to the graduates of the institution for financial aid and in raising the $50,000 for which there is an imperative need. The Alumni have responded with their money. But Dr. Moffitt and the institution need something more than the few thousand dollars we are able to give. They need at this time the influence of every member of the Alumni Association, both in swelling the patronage and in raising the needed money.

Fellow members of the Alumni Association, we who have spent four years in the institution, and many of us in the days when she was struggling to become firmly established, it can but be with a feeling of pride that we see our Alma Mater to day in the eyes of the public, standing with the best institutions. We owe her a debt that can be discharged only by our continued loyalty. For the good of humanity and for the glory of God, we will stand by the institution.

C. E. Newman.

July 9, 1910.

—Rev. J. J. Summerbell, D. D., and his son, Rev. Carlyle Summerbell, left last week for London, England, whence they will go to Berlin as delegates from the Christian Church to the Congress of Religious Liberals. Dr. Summerbell will also go to Hungary and Italy before returning to America. Sun readers will be benefitted by this trip as Dr. S. will remember us as time and strength will permit.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Amount brought forward	**$1,281.53**
Dues:	
Charles E. Newman, Jr.	$ .10
Hannah Clare Newman	.10
Annie Pearl Way	.10
Carl Lynn Schobey	.10
Monthly S. S. Offering:	
Suffolk, Va.	18.22
M. C. T., Norfolk, Va.	3.24
Birthday offering, Timber Ridge, Va.	2.62
"Citizen's Bible Class," Elon College, N. C.	5.00
Catawba Springs, N. C.	2.25
Mt. Auburn, N. C.	1.00
Special Offering:	
Sale of cabbage	.05
Mrs. Amanda Capps (on support of children)	4.00
Mt. Auburn Ch., N. C.	2.94
Amount 26th week	39.72
Total	$1,321.25

My Dear Children:—

We have plenty of rain these July days, and our little ones get up with sour faces sometimes when they think of all day long in the house; but the smiles came out with the sunshine, for we live on such a high hill, the water soon runs off and a few hours of sunshine makes it all right for the bare feet to make frog houses again.

Miss Dora is now among us after a visit to her home and a severe attack of acute indigestion, from which she suffered about two weeks after her return. We are glad to have her guiding hand around the house again. Paul Fowler, who has been sick also, is again able to be helpful about the cows and farm work.

We are very grateful for the health of our children; we feel that we cannot thank God too much for this most wonderful blessing of continued health in our home.

Some of our cousins are still enjoying their vacation without letters. We need your nice letters, little friends; they are like doses of sunshine for us.

As a little girl was eating her dinner, the rays of the sun happened to fall upon the silver spoon she was eating from. Putting it to her mouth she said: "O mama, I've swallowed a whole spoonful of sunshine." Liberal doses of this medicine is needed every week to help our Corner and the cause for which we all so earnestly pray, along. Each little cousin can be a Doctor, and each one who reads a patient. Try to send a dose for next week. Cordially,

—Uncle Jim.

Sanford, N. C., June 8, 1901.

Dear Uncle Jim:—

I am well and having a good time, though I have not been having. I have been sick and neglected my letter. Hope you and all the cousins are well. Enclosed pleased find my dime for July. I close. Your niece,

Annie Pearl Way.

No good time in being sick, little girl, and I am glad yours was of short duration.

Sanford, N. C., June 8, 1910.

Dear Uncle Jim:—

Here comes baby Carl with his dime for July. I am a little man now. I can hollow as loud as any little boy. I close with love to all.

Your nephew,

Carl Lynn Schobey.

Well, Carl, if you could hear our girls as well as the boys you would think they were both well up in that kind of business.

Henderdson,N. C., June 30, 1910.

We babies are enjoying these pretty warm days. Hanah Clare is barefooted now and tries to make frog houses over her little feet in the sand. We have a swing. Charles says, "fing me," Hannah Clare says, "ping me." We fuss over our swing, but guess we'll not do that now. Last night, Mr. Mayo, our S. S. Supt., gave Hannah Clare a swing that she cannot fall out of, so we can have one apiece

Went to prayer meeting last night. Mama says Hannah Clare shall not go again. She felt like singing all the time, and regardless of what others were doing.

We send our dimes. Lovingly,

Charles E. Newman, Jr.

Hannah Clare Newman.

That's a fine feeling indeed, Hannah Clare, and I guess the folks won't think badly of you if you do sing all the time. When you get as large as brother you will perhaps know better.

—A German aeronaut, Oscar Erbslosh, and four companions fell 1,000 feet through the air, their machine having collapsed, and were dashed to pieces July 13th.

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(Begun on page six.)

say, "for all cannot win the Olympic crown, nor wear the Ishmian Laurel. What of him who fails? How is he recompensed? What does he gain?" What? Why, strength for life. His training insures that. He will never forget the gymnasium and its lessons. He will be a stalwart man, a man of muscle and of sinew. The real merit is not in the success but in the endeavor, and, win or lose, he will be honored and crowned.

Press on! Surmount the rocky steeps,
Climb boldly o'er the torrent's arch;
He fails alone who feebly creeps!
He wins who dares the hero's march.
Be thou a hero! Let thy might
Tramp on eternal snows its way,
And, through the ebon walls of night,
Hew down a passage unto day.

Press on! If Fortune play thee false
To-day- tomorrow she'll be true;
Whom now she sinks, she now exalts,
Taking old gifts and granting new.
The wisdom of the present hour
Makes up the follies past and gone;
To weakness, strength succeeds, and power
From frailty spring! Press on! Press on!

Therefore, press on, and reach the goal,
And gain the prize and wear the crown,
Faint not, for to the steadfast soul
Come wealth, and honor, and renown.
To thine own self be true and keep
Thy mind from slowth, thy heart from soil;
Press on, and thou shalt surely reap
A heavenly harvest for thy toil.

—Government physicians making investigations in the Philippines report that a cure for leprosy has been discovered.

OUR CHIEF ASSET.

"The first wealth is health," is a profound saying, whose truth is so apparent that it does not halt the imagination long enough to permit of complete assimilation. The value of health is the value of man.

And what is the value of the average man? Man, like any other animal—like the sheep, or cow, or horse—has an economic value. A half century ago men capable of furnishing only the cheapest labor—unskilled labor—were bought and sold at from $750 to $1,000 apiece. The average immigrant pays taxes, and produces property on which others pay taxes, thereby increasing the Government's revenue to the extent of an amount equal to the interest on a principal of $875. The value, therefore, of the newly landed immigrant is $875. Experts on fixing values, basing their estimates on statistics applying to hundreds of thousands of individual lives, have found that the average American produces $2,900 more than he consumes. The vital assets of the United States would be 85,000,000 lives × $2,900, the value of each, or $250,000,000,000. The material wealth of our country, estimated by a Government expert, amounts to $108,000,000,000.

But, "Is not the body more than raiment, and life more than meat?" Man is more than an animal; man has, in addition to his economic value, a higher value—a humanitarian value. Surely, the value existing in all, but in such quantity as to stand out in bold relief in the lives of Washington, Lincoln, Franklin, Lee, Pasteur, Shakespeare and Tennyson, canot be reduced to cold, dead metal. Who can estimate the world's loss had any of these made one of the deaths from preventable disease which destroys 25 per cent. of all people before their twentieth year is reached? Who can compute the world's loss when untimely and preventable tuberculosis cut off in their prime John Paul Jones, Robert Louis Stevenson, John Keats, Schiller, Von Weber, Chopin, Bichat, Laennec, Timrod, Artemus Ward, Thoreau, and many others? And yet how many of such as these do we bury every year with the forty thousand babies dead of preventable disease—the sacrifice of our boasted civilization to the Moloch of ignorance and indifference! Think of the unnecessary infant graves over which might truthfully be inscribed,

"Some mute, inglorious Milton here may rest,
Some Cromwell guiltless of his country's blood."

—N. C. Board of Health.

A MOTHER OF THE OLDEN TIME.

She loved flowers, and her little garden was always ablaze with the brightest and sweetest. It seems to me now that her delight in their fragrance and color was characteristic, and that she was always watching for a chance to drop them before us on the strait and narrow road, thus making it more alluring to our beauty-loving eyes. Dear human children we were to her—not angels, and not fallen beings born under the curse, with the trail of the serpent over us all—but little ones to be taken into her great motherly arms and brought to Jesus for His blessing. Brought, that was, not driven. And so, when we stood, a large weeping band, around her grave, heaven seemed very near and dear, very homelike to us, because she was there; and I doubt whether even to this day there is one of us who does not look forward to her warm welcome, if perchance we may go to her, with something of the yearning with which, as little ones, we used to anticipate a visit to her sunny home here.—Sarah Stuart Robbins in Old Andover Days.

REPORT OF THE CONDITION OF
The Elon Banking & Trust Co.

at Elon College, N. C., in the State of N. C., at the close of business June 30, 1910.

Resources.

Loans and discounts		$ 7,634.74
Banking Lot	$492.25	
Furniture and Fixtures	195.00	
		687.25
Due from Banks and Bankers		2,860.26
Cash items		5.00
Gold coin		130.00
Silver coin, including all minor coin currency		220.59
National bank notes and other U. S. notes		368.00
Expense		38.86
		$11,944.70

Liabilities.

Capital stock paid in	$ 5,000.00
Deposits subject to check	6,827.14
Cashier's Checks outstanding	117.56
Total	$11,944.70

State of N. C., County of Alamance, ss:

I, J. Fletcher Somers, Cashier of the above-named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

J. Fletcher Somers, Cashier.

Correct—Attest:

J. C. McAdams,
J. J. Lambeth,
G. S. Watson,
Directors.

Subscribed and sworn to before me, this 8th day of July, 1910.

J. C. McAdams, Notary Public.

Com. Ex. Jan 26, 1912.

RALEIGH & SOUTHPORT RY. CO.

Southbound Daily.

STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:13	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

	A.M.	P.M.	P.M.
Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Willow Springs	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20
	A.M.	P.M.	P.M.

WANTED—500 NEW SUBSCRIBERS
By September 1st, 1910.

Our Special Offer.—That this may be easily and speedily accomplished and The Sun placed in 500 homes where it is not now going, and in order that we may be in a position to increase the size and otherwise improve the appearance of the paper, we are offering THE SUN to new subscribers for the remainder of the year 1910 for only 50 Cents.

How many friends of THE SUN will help us increase its circulation, and thus enable us to give the denomination a larger and better Church Organ?

YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention, Christian Church, South.

Watchword; A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this department should be sent to W. A. Harper, Elon College, N. C. All items under this Department not signed are by its Editor and Field Secretary.]

THE PREPARED TEACHER.

Number I. His Importance.

The most important part of man is his mind, his power to think, to reason, to judge, to draw conclusions. Therefor the teacher, the pedagogue, must ever remain an important personage where mental power and intellectual accomplishment are valued. But the most important part of man's mind is his spiritual faculty, the faculty that lifts him above mundane affairs, that gives him eternal vision, that relates him to his Maker. Therefore, the Sunday school teacher, the religious pedagogue par excellence, must ever remain an important factor in the life of every Christian nation.

I think it superfluous to undertake to prove to the intelligent readers of this column, the very flower of the Sunday school workers of our church, the importance of the Sunday school teacher. The fact that you read this column is proof of the high estimate you set upon this type of religious instructor. Ours is a noble work, a solemn obligation, a profession into which no man should feel ashamed to enter. It calls for the noblest of which we are capable, for the very best talent we can muster. Jesus the Christ was a Sunday school teacher and the sacred writers mention his efforts in this line dozens of times where they once spoke of him as a preacher, Christ's power was as a teacher, not as a preacher of righteousness. It is our privilege to exercise over our pupils the same controlling, inspiring, elevating influences which our Savior exercised over those who sat under his teaching, subject, of course, to our human limitations. Our influence as teachers cannot be the same as His in degree, but it ought to be the same as His in kind, and it can be if we are willing to pay the price. The price is thorough training and preparation; the reward is power for good.

But we can best understand the power of the prepared teacher by considering his attributes and methods. What are the attributes and methods which he will not display? What are those which he will exhibit? What will he know? What will his equipment be in material and immaterial things? What results will inevitably follow the efforts of the teacher meeting these conditions? These are the questions to the answering of which we will now direct your attention in the five succeeding articles of this series on the prepared teacher.

Do Something New.

Something that you have never before done in the society will be a novelty, even though it is old, because you do it.

Something that you get some one else to do for the first time will be an equal novelty.

A few such novelties will make any meeting new and interesting.

New ways of doing old things are as useful as the doing of new things. For example, call the consecration-meeting roll from a list of names on cards that have been shuffled into a general mix-up. Or, read the hymn in concert before singing it. Or, rise when you sing a hymn in the middle of the meeting. Or let the leader recite the Sscripture passage instead of reading it.

Every leader of a meeting and every officer should appoint himself a new-ways committee. It is well to appoint one member of each committee to make it his special business to discover new ways of doing the old work of the committee.

Endeavor Ink.

The active Endeavorer will make the best possible use of his ink-bottle, and will find it a beautiful well of good influences.

He will write helpful letters to his friends.

He will send news about the work of his church and Christian Endeavor Society to the town paper.

He will do the same for the newspapers of his denomination.

He will correspond with other Endeavorers, to discover the best ways of doing Christian Endeavor work.

He will write an occasional letter to a beginner, praising him for something that he has said in the meeting.

He will praise in the same way the faithful workers of the society.

An Enjoyable Day.

The editor spent an enjoyable day last Wednesday at Apple's Chapel Church with the Young People's Convention of the N. C. and Va. Christian Conference. The delegation was large, the local attendance was above the average for the past few years, the whole spirit of the Convention was hopeful and helpful. Prof. J. T. Cobb was presiding and Mr. J. S. Truitt taking the records. Rev. L. I. Cox, the pastor, was a great host to the Convention. The people were Southern in their liberal and charming hospitality. It was a good day.

The convention impressed me for its lack of set addresses and for its abundance of general discussion and participation. You went away feeling that you had learned how Teacher Training and Organized Class work had been carried on elsewhere, how it ought to be carried on, and how you could proceed to start to get ready to begin to do it yourself. There is no doubt that this will eventually become more and more customary in our religious bodies. The polished address has its claim and inspires, but the result is small. The round-table and the open parliament is practical, helpful, and gets the result you are after. A program combining the two would seem to be close to the ideal.

Report of Teacher Training Committee of the Young People's Convention of the N. C. and Va. Conference.

The Teacher Training idea originated so far as organic form is concerned with Rev. John E. Vincent, now Bishop Vincent of the M. E. Church, in Joliet, Ill., in 1851. The Sunday-school world looked with disfavor upon the innovation and many learned doctors of divinity pronounced it heretical, as if God could not qualify any one to teach in His Sunday-school.

From then until now, during the comparatively short space of fifty-nine years, this same idea of training Sunday-school teachers has spread until today there is barely a denomination that does not have its own course, while there are many inter-denominational courses.

Two years ago last January the International Sunday School Convention in session at Louisville. Ky., erected two courses for teachers known respectively as the First Standard Course, consisting of one book of fifty lessons, and the Standard Advanced Course, consisting of two books of fifty lessons each. Two years ago this past May our Southern Christian Convention in session in

Greensboro, N. C., appointed a Committee to write a two-book course for our own people. Volume I. of this course appeared in November, 1908, and volume II. is now in the press. These two volumes have been approved by the Educational Committee of the International Sunday School Association as the Standard Advanced Course, which means that they will put their seal on the diplomas of our graduates, when they have completed the course. April last our Southern Christian Convention in session in Suffolk, Va., authorized a new and revised edition of Vol. I. of our present course, because the first volume is now well nigh exhausted, and also provided for the preparation and publication of a First Standard Course of fifty lessons for our own people. When this book is written and published, our Teacher Training Course will be up to the standard in every way, and surely this is reason for denominational pride and congratulation.

But it is not enough for our general religious body to provide suitable courses of instruction for our Sunday-school teachers. These courses must be taken by our teachers and examinations passed thereon and diplomas received before the work is complete. We must not only have the present teachers take the course, but we must get the promising young persons of our church to take it that suitable teachers may be provided for the future.

We therefore recommend and urge the organization of a Teacher Training Class in every Sunday-school, the use of our own courses of study, the hearty cooperation of all classes thus organized with the office of the Field Secretary of the Young People's Convention and the Chairman of the Sunday School Board of the Southern Christian Convention. the regular study of courses, and the taking of examinations on the course when it is completed.

In case no class can be provided in any Sunday-school, we recommend that individuals in such schools take the course by correspondence under the direction of the Chairman of the Sunday School Board of the Southern Christian Convention, who is Rev. H. E. Rountree, Waverly, Va., or the Field Secretary of the Young People's Convention, who is Chairman of this Committee.

(Signed) W. A. Harper,
J. W. Holt,
H. E. Truitt.

John D. Rockefeler says that the time has come for a universal religion.

C. E. TOPIC FOR JULY 24—A FEW SUGGESTIONS.

The Best of Good Fellowship.—Gal. 2:20; 1 John 5:1-12.

Let the chairman of the Social Committee lead and ask him to use the other members of the committee in the meeting.

The Scripture.—Four members of the Social Committee can very well be employed here, by appointing two reciters or readers and two commentators for the two portions of the Scripture text.

The Leader.—The leader should speak of what his committee aims to accomplish and then show how all this would be utter failure unless there is had also the fellowship of Christ's presence in all the Society's work and especially in its social gatherings. This means that too much frivolity and too much refreshing for the animal man are not conducive to the spiritual fellowship which the socials are framed to develop.

Question Spurs.—To come in as voluntary participation:—

How does the fellowship of Christ help in the home? The School room? Business Life? Personal Life? The Slums of great cities? The Church? The Prayer-meeting?

What can help us realize this presence?

How does it make us strong and bold for the night?

How can we always keep this presence?

How may it be lost to us?

What can we do to get others to feel and enjoy this presence?

What is the presence of Christ?

To whom is it promised?

If Christ were to come now, what would he blame in us?

How can our socials be more Christ-like?

Show how Christ can help in any business or profession.

Special Work.—An essay or two of three minutes each on "Christ and the Social Life." "How to Have Helpful Socials." "Great Friendships." "The Friendship of Jesus." Or any other kindred theme. Two essays wil be sufficient. under voluntary participation, with a word of comment or explanation.

Where Two or Three are gathered, Matt. 18:20.
The Same is My Brother, -Matt. 12:50
Then Are Ye My Disciples John 8:31
If Ye Have Love, John 13:35
Did Not Our Heart Burn Within Us? Luke 24:32
Ye are Become Dead to the Law, Rom. 7:4
Your Bodies are the Members of Christ, 1 Cor. 6:15
We are of His Flesh, Eph. 5:30
Let that therefore abide in you, 1Jno. 2: 24
Ye in Me, John 14:20
That they may be made perfect in one, John 17:23
If Christ be in you, Rom. 8:10
Not I, But Christ, Gal. 2:20
Rooted and grounded in love, Eph. 3:17
Christ in you, the hope of glory, Col. 1:27
We know that He abideth in us, 1 John 3:24
I will come in, ... Rev. 3:20
I will come again, John 14:3
That they also - be with Me, Jno. 17:24
To be present with the Lord, 2 Cor. 5:8

For Next Week: Missionary Items.

M., July 25, Viewing the Lord, Numbers 13:17-18, 26-33.

T., July 26, The Deaf Church, Isa. 53:1; Rom. 10: 19-21.

W., July 27, A Missionary Report, Acts 13:1-3; 14:24-28.

T., July 28, Objections to Missions, Acts 11:1-18.

F., July 29, Favorite Reports in Acts, Acts 16:16-31.

S., July 30, Missionary Martyrs, Acts 12:1-2; John 21:18-19.

Sun., July 31, Topic—My Most Interesting Missionary Item, Ps. 44:1-1; Acts 28:23-29.

Suggested Program.

1. Two or three soul-stirring songs.
2. Chain of prayer.
3. Scripture and comment.
4. Leader's Remarks.
5. Special Music.
6. Voluntary Participation, including answering of questions spurs and reading or recitation of Scripture references with brief comment, voluntarily given, with stanzas of appropriate song interspersed.
7. Special work as suggested above.
8. Song.
9. Pastor's five minutes.
10. Song Offering. Pauline benediction.

OUR YEAR'S WORK CLOSES.

On June 21, 1909, the editor of this department entered into the following contract with the Executive Board of the Young People's Convention of the Southern Christian Convention:

In consideration of the election of Prof. W. A. Harper, of Elon College, N. C., as Department Editor and Field Secretary of the Young People's Convention, the undersigned commitee agrees to the following:

1. Prof. Harper is to receive one hundred ($100.00) dollars per year for his services in the above-named positions.
2. He shall be allowed to employ ad-

ditional help from time to time in the way of a stenographer to assist with the office work whenever necessary, provided funds for the payment of such help is either in hand or in sight.

3. It shall be Prof. Harper's duty to edit Christian Endeavor column in the Young People's Department of The Christian Sun, and to conduct such correspondence as the work of Field Secretary may demand. It is understood also that he will spend as much of his time as he can consistently give in visiting among our churches and presenting our young people's work.

4. The Committee agrees to render all the assistance possible, especially in the raising of funds and in the field work. It shall be the duty of the Corresponding Secretary to look after the collection of all pledges.

5. It is further understood that the undersigned committee is responsible for the payment of Prof. Harper's salary and for the one hundred ($100.00) dollars, estimated for additional help, postage, printing, etc., provided that no additional help be employed unless funds are in hand or in sight with which to pay for the same.

Signed,
S. M. Smith,
C. H. Rowland,
L. I. Cox.
Accepted, W. A. Harper.
June 21, 1909.

This contract has been given in full that those who have kept up with this department may consider whether it has been lived up to or not. Instead of editing merely the Christian Endeavor column, as the contract indicates, I have supplied editorial matter to fill two pages of The Sun each week, never omitting Christian Endeavor topic, however.

I have spoken on the Young People's work to almost every worker. I have seen and have delivered addresses wherever the time at my disposal would allow and the opportunity offered itself. I have written personal etters so far as I could and done everything possible to advance the work. As a result of our year's work we sum up: Christian Endeavor Societies, 34; Organized Classes, 34; Teacher Training Classes, 37. Our motto: "A Christian Endeavor Society in each Church; Teacher Training and Organized Classes in every Sunday school" is not yet realized, but we are on the right track and speeding that way as fast as our energy will permit.

During the year two pamphlets on Christian Endeavor work have been written and widely distributed. Another on the organized Class work has been written, but not published as yet. The office has a quartered oak, four drawer cabinet suited to 3 by 5 cards, the size we use for filing the facts as to our various organizations. This equipment, together with the stenographic work, has cost less than the $100 allowed for that purpose. I hope that a start at least has been made in this young people's work and wish for my successor a happy issue to every undertaking. This issue closes my year's work, upon which I pray the divine blessing and benediction.

THE NEWLY REVISED CHRISTIAN HYMNARY.

Careful comparison with other similar publications supports the assertion that the **New Christian Hymnary** is the best book of the kind for church service use. It contains 382 pages of music. Large, clear print; thirty-five selections for responsive reading; subjects of readings; order of service; index of Scripture passages, etc. It is substantially bound in buckram cloth.

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DIED.

Cox.

Cecelia Reba Cox was born Sept. 29, 1909, and died July 8, 1910, aged nine months and nine days. She was the second child of Mr. and Mrs. J. L. Cox. Cecelia was unusually bright for one of such tender ages. Florists frequently transplant their flowers in order to grow richer foliage and more fragrant blossoms. This human flower has been plucked from earth, and transplanted in the garden of God's glory, there to live and bloom forever, always yielding a heavenly fragrance.

We pray God's blessing upon the broken-hearted parents, as they now look from day to day into the empty crib. Fond parents, look up through darkness and behold the hand of God.

Funeral by the writer, assisted by Rev. H. W. Elder. G. O. Lankford.

Patrick.

At her home in Charlotte, N. C., Mrs. Ola Patrick died June 10, 1910, after only a few days illness. The deceased was about twenty-five years of age. She was born and reared in Wake County.

About eight years ago she was married to Mr. N. S. Patrick, a young man who lived in her community. After their marriage they went to Charlotte, where they both lived until her death.

She was the only daughter of Mr. Richard Marks by his first wife. Her mother died when she was an infant. She was cared for by her Aunt until her father married the second time.

She is survivel by her father, stepmother, three half-sisters, a loving husband, a sweet little boy about five years old and a little daughter.

The deceased was a member of Bethel Christian Church, and was a good Christian woman, always ready to extend a helping hand.

The funeral services were held by her pastor, Rev. J. S. Carden, at Christian Chapel Church, and her body was laid to rest in the cemetery to await the resurrection.

Beulah Reynolds.

Hunt.

Whereas the hand of death has again been in our midst and taken from our Sunday school one of our teachers and coworkers, Mrs. H. M. Hunt, we desire to express our appreciation of her faithful labors as teacher and the influence of her beautiful Christian character in the following:

Resolved, first—That in the death of Mrs. Hunt, Shallow Well Sunday school has lost a true and faithful worker, a sincere, consistent teacher, a sweet, beautiful spirit.

Resolved,second—That we tender to the grief-stricken husband and other members of her family our deepest sympathy, and commend them to the love and care of our Heavenly Father who knoweth all things, and doeth all things well.

Resolved, third—That a page of the minutes of our Sunday school be dedicated to the memory of Mrs. Hunt, and that these resolutions be inscribed thereon.

Resolved, fourth—That a copy of these resolutions be sent to her husband, and to her parents, and a copy each to the

Christian Sun and Lee County Times for publication.

J. P. Avent,
Lacy Wicker.
B. W. Brannon.

Reynard.

James L. Reynard was born June 20, 1849, and died June 6, 1910, aged 61 years and 14 days. Deceased was never married, but left several brothers and sisters to mourn their loss. Funeral services were conducted by the writer at Palmyra Christian Church.

A. W. Andes.

Bradshaw.

Maynard Bradshaw, age 20 years while frolicking in a boat on Blackwater river with two small boys Sunday morning, July 3rd, was capsized from the boat from which all three were turned. He helplessly went down to a watery grave, and but for the heroic effort of Jas. B. Joyner who stood ashore, one other would have met the same fate; the third boy miraculously made his escape to the shore, it being his first attempt at swimming.

Mr. Bradshaw was the youngest son of Mr. and Mrs. John Thomas Bradshaw. He was a dutiful and deserving son and his loss in the home is irreparable. He is survived by three brothers: Robert, Ezra, and Prof. George Bradshaw, who resides in Randolph County, N. C; six sisters, Ida, Elsie, Maud,and Hortense Bradshaw, Mrs. Gary Pierce, and Mrs. George W. Eley.

The funeral rite was conducted on Tuesday afternoon at four o'clock from Mt. Carmel Christian Church, by his pastor, Rev. Mr. Atkinson, of Tuck-Dr. Jos. Turner, John Crumpler, Robert Britt, Edgar Bryant, Billy Joyner, and Fred Dunnifun.

er Swamp Church; as pall bearers:

A host of sympathizing freinds and relatives were present and followed the body to its final resting place, where, amid beautiful floral designs, his body rests.

The sympathy of the entire community goes ont to the greatly bereaved family.

L. Ballard,
Carrsville, Va.

EXCURSION VIA SOUTHERN RAILWAY TO ASHEVILLE, N. C., July 26th, 1910.

This will be the best time of the season to visit the "LAND OF THE SKY" at so small a cost.

Rates and Schedules as Follows:—

Leave Goldsboro	6:45 A. M.	$5.00
Selma	7:33 A. M.	5.00
Raleigh	8:35 A. M.	4.75
Durham	9:50 A. M.	4.75
Elon Coll.	11:20 A. M.	4:75

Rates and schedules in same proportion from other points.

Tickets good on any train leaving Asheville up to and including July 29th, 1910.

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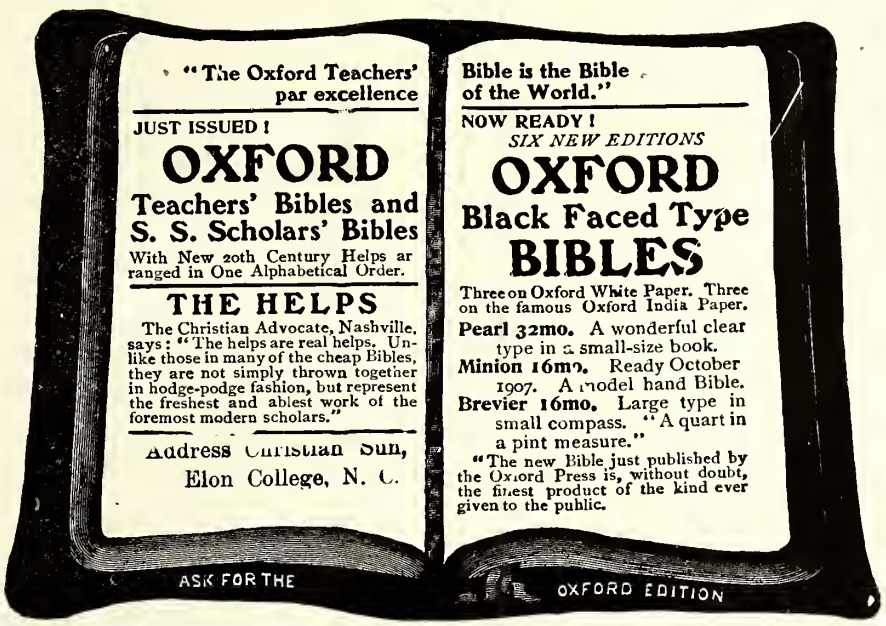
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THE CHRISTIAN SUN. Elon College, N. C.

—Jacob Strahl, a member, is sueing his pastor, Rev. R. B. Fisher, of the Presbyterian church, Neoga, Ill., for $5,000 damages for alleged libel. The pastor, Brother Strahl thinks, was too plain in his public prayer at the Sunday service when in the course thereof he said right out: "O Lord, make Brother Strahl a better man; cause him to pay his debts and have him cease backbiting." If Strahl wins his suit and gets the $5,000, may be he will answer part of the preacher's prayer with the preacher's money.

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